

## SERMONS WORTH READING

THE DOMINION OF CHRIST.

ST. BARTHOLOMEW'S PROTESTANT EPISCOPAL CHURCH LISTENS TO ITS NEW RECTOR,

THE REV. DR. D. H. GREER.

A crowded church building yesterday morning manifested the welcome that the congregation of St. Bartholomew's Protestant Episcopal Church, at Madison-ave. and Forty-fourth st., extended to its new rector, the Rev. David H. Greer. Dr. Greer is a fine-looking, pleasant-faced man, forty-four years old, and came from Grace Church, in Providence, R. I., where

smoothly and at the same time in a most impressive manner. His text yesterday was Hebrews xiii, and he said in substance:

Eighteen hundred years ago St. Paul wrote to tell Corinthian Christians "the fashion of this world passeth away," and all human history is an illustration of and a commentary upon the truth of his words. Change and decay are the order of human life, and things which are apparently immovable are not able to stand.

It is in response to this line of inquiry that I ask you this morning to consider first, the fact itself, and then the significance of it, and the lessons which it teaches; that spite of all the changes that have taken place in the past, that are taking place in the present, or that will take place in the future.

Jesus Christ has been, is and in my judgment always will be, yesterday, to-day and forever, the one abiding factor in the ever-changing economy of our life. I do not mean to say, of course, that the speculative beliefs of man concerning Jesus Christ have been subject to no variety, or that there have been no changes in what is commonly called the world of religious opinions. But I do mean that there are to-day as many intelligent observers as there are to-morrow who would say that the personal dominion of Jesus Christ over the hearts and consciences, over the lives of men, by all the changes that have taken place

The first of disciples of Jesus had to walk by f

in Him. It is a claim to a perpetual dominion to which no man can resist, for He had not yet been lifted up in the sight of men, and He had not yet been lifted up in the world. It had not yet been fully felt, it had not yet been proved, to-day, by the manifestations of that power which He had in Himself, that He was God as on every hand, pervading our best political institutions, permeating our social economy, leaving His influence to be felt in the life of every man, woman, child, influencing more or less the whole big movement of our modern conduct, and emanating from a character which even after the lapse of nineteen centuries still stands out as the noblest example of excellence, to which the best men and women of every age have been striving to conform, even on the face of Christendom, with a painful sense of their own unworthiness. The noblest of our modern endeavor, are trying to conform with this even to the modern sceptic, as Mr. John Stuart Mill reminds his countrymen, "that the noblest of all the things which the German poet Richter graphically and convincingly speaks, as 'holdest among the mightiest things of the world,' is 'holiness,' with plainness of expression, 'a holy life,' with plainness of spirit, the life of holiness, turning the human eye

religion of the Celestial Empire is in no way impaired but take away Jesus Christ, and Christianity is gone. His name is stamped on every page of the New

Testament writings, on every chapter of ecclesiastical history: It is found explicitly or implicitly in every century, in every country, in every age, in every class, for Christianity in its essential and distinctive character, is simply Jesus Christ and the influence which Jesus Christ exerts. And so from the very outset wherever the great tidal wave of the Christian Religion swept in its propagandist path among the peoples of the earth, from the shores of Palestine across the waters of the Mediterranean, through the straits of Asia Minor, the Persian Gulf, the Arabian and the Tiber, to the far-off coasts of the British Isles, it is the form of the personal Christ that is always seen on the foremost crest of the

may be truly said that the simple record of the short years of active life has done more to regenerate and soften mankind than all the disquisitions

Let us now go a step further, and consider the significance of the fact. Seeing what Jesus Christ has been and done in history we can also see what He is for if it be true, and I am not aware that it is disputable that the power of Jesus Christ has shown itself to be different from and greater than that of all great things combined, it must be other than human; it must be Divine. If time, the great destroyer that wears

adequate cause or explanation in human nature, we know human nature, it must have proceeded from an absolute source: free from every evil taint.

thinking class exclusively the right classes, it must be  
 a thinking class, a people, a nation, a world, a  
 unimportant, infinite and eternal; there the posi-  
 philosopher tells us are unthinkable terms, convey-  
 ing no definite idea, and which are not possible  
 to employ, and so perhaps in the abstract, and up  
 the air, they are unthinkable terms. But looking  
 at the power of the words Jesus Christ, we find  
 faith, that what he has been  
 done and is doing in human affairs, and commands  
 that power with all others that have enorged  
 the world, and that power is the power of the  
 of an English theologian, that while in themselves  
 indeed, these are unthinkable terms, yet so far as  
 we see them in Jesus Christ, and that for us at le-  
 ast and as far as we are concerned, "The Absolute  
 term at Bethlehem, of the Holy Ghost, and the Vir-  
 gin Mary, the Father, the Son, the Holy Spirit, the  
 rose at Easter, the Infinite ascended from Beth-  
 and the Eternal came down from Ponce-ot. The  
 process of metaphysical analysis, nor by  
 delicate balancings of textual and critical study,  
 but by observation—by looking at facts, by  
 positive method of historical review and con-  
 sideration of the power among men, and the  
 noun the unto the son of Man, that Jesus Christ  
 wielding a sceptre heavenly and divine, is on  
 God manifest in flesh. Here, then, is the fact,  
 here is the significance of it: The Kingdom of Je-  
 sus Christ is the Kingdom of God. The Kingdom  
 is the Kingdom of Jesus Christ is the Kingdom  
 of God.

Let me now direct your attention to some less

only to Christian history, but to history prior to Christian era. Here is the explanation of the wonderful story of the Jewish Nation, of the Greek,

Roman, the Egyptian Nation, of all the nations and antiquity, which by their national struggles and vicissitudes were preparing the way for the coming of Jesus Christ, and which, through all the overturns that mark the course of the past from the earliest time to the present, have become more and more conspicuous in the world.

In the perpetuity of the Kingdom of Jesus Christ we find the true unity of the past; we also find the true hope for the future. The age in which we live has witnessed many a great and noble mental, and the coming ages will doubtless witness many more; but the result will be to enlarge the Kingdom of Jesus Christ, and to make the world yet become not worse than it is, but better. And

the way, perhaps, of direct and continuous advance but through ups and downs, like one who is climbing a precipitous range of mountains, occasionally getting into little canyons, stumbling, falling, rising.

down from making curves, straightening falling, using the wind to make a course, and now, in the end, he temporarily reverses his course, and, calling all the wind steadily and slowly pressing on toward the distant mountainside, fly-by-nd he, the reader, can see that it will Jesus Christ, the Son of Man, the human being, about Him. All forms of human pursuit will acknowledge him, all departments of human knowledge will pay their tribute to Him, all the aspirations of the human heart, in art, in letters, in music, in philosophy, in science, in commerce, will reach their consummation in Him, and even the voice crying in the wilderness, "Prepare ye the way of the Lord," can only say, "perform the immediate duty and be content with the wages which it gives you," will